THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

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*"The depth from which our words are spoken is the measure of the depth at which they will be heard."*—JULIAN HAWTHORNE.

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## THOUGHTS ON THE SACRAMENT.

WHILE attending a meeting of the Saints a short time ago, and listening to an Elder discoursing upon the first principles of the Gospel, my thoughts reverted for a few moments to that holy ordinance which the Savior instituted among His disciples just previous to His crucifixion—I refer to the Sacrament of the Lord's Supper. Like other principles and ordinances of the Gospel, the sacrament has been distorted, as I purpose showing in this paper.

I have before me a book in which is set forth the teachings of the Roman Church with regard to the sacrament. I quote from the decrees of the Council of Trent, as follows:

Canon I., on the Eucharist: "If any one shall deny that in the sacrament of the most Holy Eucharist there are contained truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, and shall say that He is in it only by sign, or figure, or influence, let him be accursed."

Canon II., on the Eucharist: "If any one shall say that in the sacrament there remains the substance of bread and wine along with the body and blood of our Lord Jesus Christ, and shall deny the wonderful conversion of the whole of the substance of the bread into the body, and the whole of the substance of the wine into the blood, there remaining only the *appearance* of bread

and wine, which conversion the Catholic Church most appropriately calls Transubstantiation, let him be accursed."

Also the creed of Pope Pius IV., to which every Roman priest subscribes, takes up these words of the Council thus: "I profess * * * that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation."

With all due respect to the Catholic Church, and notwithstanding all the anathemas it has pronounced upon those who deny that the body and blood, together with the soul and divinity of the Lord Jesus Christ, are present in the Sacrament of the Eucharist, I cannot accept its doctrine of Transubstantiation. My reasons for not being able to do so are as follows:

It is contrary to the Holy Scriptures. Saint Matthew tells us that after Christ had eaten the last Passover with His disciples, He took bread, and blessed it and gave it to His disciples, saying, "Take eat; this is my body;" "this do in remembrance of me." Afterward taking the cup, He blessed its contents, and gave it to the disciples, with the words, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26.) Now, did the real flesh and blood, together with the soul and divinity of Christ, pass into the bread and wine which He administered to the disciples on that occasion? They certainly did not; the Savior was present with His disciples the whole of the time, so they did not eat His flesh and drink His blood on that occasion. The Lord did not impress upon His disciples that His flesh and blood were present in the Eucharist, for, as we have seen, they were not. There was no mystery whatever associated with the Sacrament—the bread used on that occasion was a piece of ordinary bread, the wine the juice of the grape. The scriptures support this assertion. Christ did not tell His disciples that they had drunk His blood, but that they had drunk *the fruit of the vine.* "But I say unto you," said He, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matthew 26: 29.) The bread was a representation of Christ's body, the wine a representation of His blood. The disciples were commanded to meet together often and partake of the emblems in remembrance of the Lord. Now, is it absolutely necessary, I ask, for the followers of Christ to eat the real flesh and drink the real blood of the Son of God in order to show their remembrance of Him? Reason answers that it is not. If we approach the sacramental table in the proper spirit, with clean hands and without hypocrisy or guile in our hearts, but with love for Christ and our fellow-men, we can

remember the Lord's death just as well by partaking of bread and pure wine (or water) as we could do were we to partake of His flesh and blood.

Transubstantiation was definitely defined as an Article of Faith of the Roman Church at the Fourth Lateran Council held by Innocent III. in 1812, so that for nearly seven hundred years the members of that church have been taught that when they partake of the Eucharist they partake truly, really and substantially of the body and blood of our Lord. But when Christ arose from the dead He did not have any blood in His body. The Apostle Paul in writing to the Corinthians said: "Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God." (I. Cor. 15: 50.) This is in harmony with what Christ said to Peter: "Blessed art thou, Simon Bar-jona: for *flesh and blood* hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16: 17.) In the light of these scriptures, how can any church consistently teach that every time its members partake of the Eucharist they eat the body and drink the blood of Christ?

The Church of England, on its secession from the Catholic Church, renounced the doctrine of Transubstantiation, denouncing it as "repugnant to the plain words of scripture"; but in substitution for it established another and kindred superstition, called Consubstantiation, which it enunciates in its 28th Article of Religion, as follows: "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

On the occasion of Christ's visit to the Nephites, on the western continent, shortly after His resurrection, He established the sacrament among them. He requested the disciples whom He had chosen to bring Him bread and wine; then taking the bread, He blessed it, and gave it to the disciples, with the command that they should eat and afterward distribute it to the people. "And this shall ye do," said He, "in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you." (III. Nephi 18: 6-7.) The wine was administered in the same order, first to the disciples, then by them to the people, the Lord saying, "And ye shall do it in remembrance of my blood which I have shed for you, that ye may witness unto the Father that ye do always remember me. (III. Nephi 18: 11.) Now, had Christ believed in Transubstantiation, it is reasonable to believe that he would have said something to His disciples concerning it; but we find that He did not even hint at such a thing.

In this, the dispensation of the fulness of times, the Lord has revealed His will to His Saints in regard to this holy ordinance. He has instructed them to meet together often and partake of bread and wine in commemoration of the sacrifice which He made for the sins of the world. But He has also shown that other forms of food and drink may be used in place of bread and wine. Soon after the organization of the Church of Jesus Christ of Latter-day Saints, the Prophet Joseph Smith was on his way to purchase wine for the sacrament when a special messenger from God appeared to him and delivered the following instructions: "For, behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: Wherefore you shall partake of none except it is made new among you; yea in this my Father's kingdom which shall be built up upon the earth." (Doc. and Cov. 27: 2-4.) Upon this authority, the Latter-day Saints use water in their sacramental service in preference to wine.—W. A. M.

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## OBEDIENCE INVOLVES SELF-SACRIFICE.

Obedience to the laws of God involves self-sacrifice. Heaven cannot be reached save by obedience to Divine commands, and these in their nature are, for the most part, hard and difficult to put into practice. It is generally the difficult thing God requires. The sacred scriptures abound with instances showing this to be the case. We have one instance in the rich young man who came to the Savior seeking the larger life, but who went away sorrowful when told to sell all his possessions and give to the poor. Thus Divine requirements come generally in opposition to our own ways, and that is why so many refuse to yield obedience to the Gospel as taught by the Latter-day Saints. They find that to accept its principles would require considerable self-sacrifice and that is largely the reason so few are found entering the strait and narrow way that leads to life eternal. These desire the crown but are not willing to endure the cross. Nevertheless, through sacrifice and obedience come the blessings of heaven. There is another pathway strewn with flowers, so men tell us, but the end is death.

The study of the Savior's life and experiences reveals the necessity for us to live near to God. His life, pure, sweet and clean, revealed the darkness, the error, and the wickedness of the age in which He lived. In studying that life we see the determination

and persistence of the devil in his remarkable attempts to thwart the Divine purposes. He sought to blacken the Savior's character in the eyes of the people, so that He was despised and rejected of men, a man of sorrows, and subjected to the bitterest persecution and hatred that was ever waged against anyone. This the Savior endured patiently, finding satisfaction in knowing that He was doing His Father's will.

But let us remember that by the way of the cross the Savior won the victory over death, hell, and the grave, so that at the very place of apparent defeat He triumphed. This teaches us the greatest lesson we can learn—the highest teaching we can receive in that, if we will do the will of God, we shall make "our calling and election sure." Obedience to the Gospel of Jesus Christ will involve and demand sacrifices. If our lives are conditioned to the will of God we will be called upon to endure trials and persecutions, because the same spiritual powers which opposed Jesus Christ are in antagonism with the work of God at this very hour.

It has been said that God will have a tried people. The history of the Church of Jesus Christ of Latter-day Saints has revealed this to be a fact, but in the trials and persecutions which have been heaped upon the Saints we see that, after all, these things have worked together for their benefit and well-being. In the purposes of God even the trials and sufferings and persecutions come as blessings, while the devil may have intended them to destroy the people of God. We keep nearer to God amid trials than when our lives are filled with sunshine. If the Gospel brings to us persecution and self-sacrifice it also brings a "peace which passeth all understanding." If we suffer for Christ we have the promise that we shall also reign with Him. Glorious are the promises which He has made to those who keep His commandments and serve Him in righteousness until the end of their days on earth. May we be able to do so, is my earnest prayer.—F. L. NEWTON.

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AT a recent charity dinner a speaker spoke with good-humoured regret of a charity that had failed. "But it failed through its own fault," said the orator. "It failed because it was mistaken. It suggests to me an experience of a friend of mine in Ireland. My friend, at about this season of the year, was motoring through a remote region in Ireland, and one day he came upon a poor old woman, seated with all her humble furniture about her in the middle of the road before her little cabin. My friend was profoundly moved. Here before his very eyes an eviction, a real Irish eviction, was taking place. He got out of his car and gave the old woman a £5 note. 'Tell me,' he said, 'what is the trouble, my poor friend?' Bobbing and curtesying her gratitude, the old woman replied, 'Sure, sir, me ould man's whitewashing.'"

## TRAM CAR OBSERVATIONS.

I HAD to go to town to-day on business. As I was returning I had the truth of the saying, "A stitch in time saves nine," engraven more indelibly upon the tablet of my memory. Opposite me in the tram car sat two young women, of about equal age—22 years, reckoning after the manner of men. At the next stop a lady friend of one of the young women entered the car. They recognized each other and smiled. The smile of the young lady opposite me revealed two rows of the most beautiful, pearly teeth that I have ever seen in the mouth of mortals. And they were natural, too, every one of them. Those teeth spoke volumes for their owner: they showed her to be a young woman of clean and careful habits. The Lord had blessed her with a good set of teeth and she had shown her appreciation of them by taking care of them. It had, of course, required a little time and a little money to keep them in such excellent condition; but the time and means were well spent. Speaking of time. I have known a young woman to spend more time crying over one aching tooth than the lady in the tram car had spent in six months taking care of a whole mouthful. And as for expense, a person will pay as much for having two or three teeth extracted as would keep him in tooth brushes for several years.

I desire now to call the reader's attention to the other young woman I saw in the tram car. She was an entirely different person to the young lady before-mentioned. Her teeth revealed that fact. If a dentist were to examine her mouth, I do not believe he would find in it one sound tooth. There was, no doubt, a time in this young woman's life when she, too, possessed two rows of good, solid teeth. They required for their preservation a little care each morning and evening. This they failed to receive, with the result that they began to decay, and the young lady's appearance is greatly marred.

And as it is with human teeth, so it is with human souls. If we allow sin to fasten itself upon our souls it will canker them as surely as the tartar destroyed the teeth of the young lady. Teeth do not decay in a day. Little by little the corroding matter gathers around them; it is scarcely perceptible at first; but instead of removing it we allow it to accumulate, and the end is destruction. It is the same with the souls of men. Giving way to one temptation paves the way for another, and thus by degrees mankind allow sin and vice to creep into their hearts. How true the words of the poet:

> Vice is a monster of such hideous mien,
> That to be hated needs but to be seen,
> Yet seen too oft, familiar with its face,
> We first endure, then pity, then embrace.

There is a man in America at present awaiting trial for murder.

In an interview recently he said he remembered distinctly the first step he took on the downward course, by giving short weight to his customers. Behold, how great a fire a little spark may kindle! Let us ever keep before us the words of the Lord, "Watch and pray, lest ye enter into temptation!"—M.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Jesus the Christ.

Lesson XXXV.—Our Lord's Ministry Among the Nephites.

General reference: III. Nephi, chapters 11 to 28 inclusive.

I. The first visit.

1. Time of His appearance (III. Nephi 11: 12). Note: Read the context to the passage last cited, and observe that this visitation occurred soon after the ascension from the Mount of Olives near Jerusalem. The terrifying phenomena incident to the dread scenes of the crucifiction were still vividly remembered by the people on the western hemisphere. Consult references given in connection with the Book of Mormon citations.
2. The Father's acknowledgment (III. Nephi 11: 1-7; compare Matt. 3: 17 and all references thereto; also Pearl of Great Price, Writings of Joseph Smith 2: 17).
3. The Lord's testimony of Himself (III. Nephi 11: 10-17).
4. Disciples called and commissioned (verses 18-41).
5. General instructions (III. Nephi 12: 16).
6. Healings (III. Nephi 17: 1-10).
7. Blessings on children (verses 11-25)
8. The Sacrament authorized (III. Nephi 18).

II. The second visit.

1. The chosen twelve (III. Nephi 19: 1-14).
2. Bread and wine provided and administered (III. Nephi 20: 1-9).
3. Commandments and promises (III. Nephi 20: 10-16).
4. Work of the disciples (III. Nephi 26: 17; 27: 1).

III. The third visit.

1. Name of the church prescribed (III. Nephi 27: 2-33). Compare name of the Church as established in the dispensation of the fulness of times (see Doc. and Cov. 15: 4).
2. The three Nephites (III. Nephi 28: 1-32, 36-40). Compare with instance of John (see John 21: 20-24).
3. Ascension from the Land Bountiful (III. Nephi 28: 12).

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THURSDAY, NOVEMBER 21, 1907.

## "SPIRITUALISM" AND THE WITCH OF ENDOR.

In spite of the many exposures of fraud in what is known in modern times as "Spiritualism," there are thousands of intelligent persons who are led away by its vagaries into error and darkness, and not infrequently into sin or insanity. The Latter-day Saints who have come to the knowledge of the truth have a test by which they can discern the false in supposed spiritual manifestations—even the gift of the Holy Ghost, and those keys revealed through the Prophet Joseph Smith by which evil spirits may be detected when they pose as "departed souls" or as angels of light.

In saying this we do not wish to be understood as asserting or implying that there are no communications from the unseen world in the seances and other experiences of "spiritual mediums." Pretended "materializations," generally conducted in the dark, many of which have been proved beyond doubt to be the rankest kind of humbug and wilful deception, after deluding close observers and educated people, are still resorted to by tricksters for gain, but are not by any means the chief methods of spiritualistic manifestations, Table-rapping, slate-writing, levitation, thought-transference, spirit-possession, etc., are all in use to blind the eyes of the susceptible. And in some of them there are doubtless actual revelations through male and female "mediums."

But these are not from God nor by His inspiration. They do not harmonize with that which He has revealed in former or in latter times. They are not to be classed with advanced thought, for they deny the fundamental principles of revealed religion and draw the deceived away from the light, from Christ and from the everlasting Gospel. The source of such pretended messages from the dead is in the sphere of fallen spirits, many of whom the Savior cast out of the possessed and whom He gave His disciples power to rebuke and overcome.

"Spiritualists" sometimes refer to the Bible in support of the theory that the living may have interviews with the dead. Prominent among these references is the supposed conversation of

Saul, the King of Israel, with the deceased prophet Samuel. We cannot do better, in explanation of that occurrence, than reproduce an article we wrote several years ago for the *Improvement Era*, published in Salt Lake City, and which will be found in Volume I. of that excellent publication, now in its eleventh year, pages 495-500, as follows:

There are differences of opinion as to the facts narrated in the Bible concerning the visit of Saul, King of Israel, to the Witch of Endor and her purported interview with the spirit of the departed Prophet Samuel. The popular view of this matter is that the witch, at the request of King Saul, "brought up" the spirit of Samuel and that Saul conversed with him and learned from him the fate which awaited him in his coming battle with the Philistines. But the question arises, how could a witch, who under the law of Moses was not to be permitted to live, and with whom consultation was forbidden by the Lord, have power to bring forth at her bidding the spirit of a holy prophet? In answer to this query it has been suggested that the woman was not really a witch, but a prophetess who was in hiding. Why she was under the necessity of concealing her whereabouts is not made to appear. It has been alleged that the "prophetess" theory has been held by persons supposed to understand the question thoroughly. Be that as it may, careful investigation of the history of the event will show that there has been great misunderstanding of the subject. Let us first see what the historian relates:

"And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa.

"And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

"Then said Saul unto his servants. Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

"And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

"And the women said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those who have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

"And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

"Then said the women, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

"And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

"And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

"And he said unto her, What form is he of? And she said, An old man com-

eth up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

"Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

"And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David:

"Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

"Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines." (I. Sam. 28: 4-19.)

From the foregoing it is clear that the woman whom Saul visited was one of the class placed under ban, by the commandment of God, because they practised divination with familiar spirits. Neither prophets nor prophetesses were then banished from the land or held in disrespect. It was only persons condemned by the Mosaic law who had to hide from the effects of its enforcement. Saul had tried every legitimate means to obtain supernatural guidance, but, as he had departed from the Lord, the Lord had departed from him. There was no answer from heaven to his inquiries; there was no word of the Lord by prophets; there was no communication through the Urim and Thummim; there was no manifestation by vision or by dream; there was no whispering of the divine Spirit. In his desperation, Saul turned to the opposite power. In that he sinned. He knew that he was violating the law of the Lord. When he was serving God he "put away those that had familiar spirits and the wizards out of the land," but when he fell into darkness he sought the ways of darkness and sealed his own doom. It is written:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." (I. Chron. 10: 13.)

The law of God concerning these forbidden arts was given through the prophet Moses, and formed part of the Mosaic code: As for instance:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." (Lev. 19: 31.)

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God shall drive them out from before thee." (Deut. 18: 10-12.)

The Witch of Endor, then, instead of being a prophetess of the Lord, was a woman that practised necromancy; that is, communi-

cation or pretended communication with the spirits of the dead; but she was led by a familiar spirit. In other words, she was a spiritual medium, similar to those modern professors of the art, who claim to be under the control of some departed notable, and through him or her to be able to communicate with the dead. It should be observed that in the seance with the king of Israel, Saul did not see Samuel or anybody but the medium or witch. She declared that she saw an old man coming up and that he was covered with a mantle. It was she who told Saul what Samuel was purported to have said. Saul "perceived that it was Samuel" through what the witch stated to him. The conversation that ensued between Samuel and Saul was conducted through the medium. All of this could have taken place entirely without the presence of the prophet Samuel. The woman, under the influence of her familiar spirit, could have given to Saul the message supposed to come from Samuel, in the same way that messages from the dead are pretended to be given to the living by spiritual mediums of the latter days, who, as in the case under consideration, perform their work at night or under cover of darkness.

It is beyond rational belief that such persons could at any period in ancient or modern times, invoke the spirits of departed servants or handmaidens of the Lord. They are not at the beck and call of witches, wizards, diviners, or necromancers. Pitiable indeed would be the condition of spirits in paradise if they were under any such control. They would not be at rest, nor be able to enjoy that liberty from the troubles and labors of earthly life which is essential to their happiness, but be in a condition of bondage, subject to the will and whims of persons who know not God and whose lives and aims are of the earth, earthy.

Nor is it in accordance with correct doctrine that a prophetess or prophet of the Lord could exercise the power to bring up or bring down the spirits of prophets and saints at will, to hold converse with them on earthly affairs. That is not one of the functions of a prophet or a prophetess. The idea that such things can be done at the behest of men or women in the flesh, ought not to be entertained by any Latter-day Saint. The Lord has said:

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God for the living to hear from the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8: 19-20; Book of Mormon, page 96: verses 19-20.)

It has been suggested that in this instance the Lord sent Samuel in the spirit to communicate with Saul, that he might know of his impending doom; but this view does not seem to harmonize with the statements of the case made in the scripture which gives the particulars. If the Lord desired to impart this information to Saul, why did He not respond when Saul enquired of Him through the legitimate channels of divine communication? Saul had tried them

all and failed to obtain an answer. Why should the Lord ignore the means He Himself established, and send Samuel, a prophet, to reveal himself to Saul through a forbidden source? Why should He employ one who had a familar spirit for this purpose, a medium, which He had positively condemned by His own law?

"But," it is argued, "The prediction uttered by the spirit which was manifested on that occasion was literally fulfilled. Israel was delivered into the hand of the Philistines, and Saul and his three sons and his armor-bearer and the men of his staff were all slain. It was therefore a true prophecy." Admitting that as perfectly correct, the position taken in this article is not in the least weakened. If the witches, wizards, necromancers and familiar spirits, placed under the ban of the law, did not sometimes foretell the truth there would have been no need to warn the people against consulting them. If the devil never told the truth he would not be able to deceive mankind by his falsehoods. The powers of darkness would never prevail without the use of some light. A little truth mixed with plausible error is one of the means by which they lead mankind astray. There is nothing, then, in the history of the interview between Saul and the woman of Endor which, rationally or doctrinally, establishes the opinion that she was a prophetess of the Lord or that Samuel actually appeared on that occasion.

There is no satisfactory evidence that the spirits of the departed communicate with mortals through spiritual mediums or any of the means commonly employed for that purpose. Evil spirits, no doubt, act as "familiars" or as "controls" and either personate the spirits of the dead or reveal things supposed to be known only to them and their living friends, in order to lead away the credulous, but those who place themselves under the influence of those powers of darkness have no means by which they can compel the presence of the spirits of the just or induce disclosures from them to the living. They are above and beyond the art of such individuals, and the mediums themselves are frequently the dupes of evil spirits and are thus "deceivers and being deceived."

"My house is a house of order, saith the Lord, and not a house of confusion." When God has anything to reveal, it will come in the way, by the means and through the persons whom He has appointed. If the living desire to hear from the dead they should seek to the Lord, and not to those who presume to rush in "where angels fear to tread." The earthly sphere and the sphere of departed spirits are distinct from each other and a veil is wisely drawn between them. As the living are not, in their normal condition, able to see and converse with the dead, so, it is rational to believe, the inhabitants of the spiritual domain are, in their normal condition, shut out from intercourse with men in the flesh. By permission of the Lord, persons on either side of the veil may be manifest to those on the other, but this will certainly be by law

and according to the order which God has established. By observing that law and refraining from association with persons and influences that know not God and obey not His gospel, the Latter-day Saints will save themselves from subtle deception and much sorrow, and will be more susceptible to the light and inspiration and revelations that proceed from the Eternal Father.

C. W. P.

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"Our time is like our money. When we change a guinea the shillings escape as things of small account; when we break a day by idleness in the morning the rest of the hours lose their importance in our eye."—Sir Walter Scott.

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We have just received from Salt Lake City the latest Church publication, entitled "Recent Discussion of Mormon Affairs." It contains: I. "Address to the World," by the First Presidency of the Church; II. "Review of Address to the World," by the Ministerial Association, Salt Lake City; III. "Answer to Ministerial Review," by Elder B. H. Roberts. We commend this publication to the Elders and Saints in the European Mission. It will be sent to any address for one shilling, post paid.

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## FROM THE MISSION FIELD.

**Releases.**—The following Elders are honorably released and return home to-day per s.s. *Dominion*: John W. Phillips, Nottingham; J. G. Midgley, Jr., Liverpool; Thomas H. Humphreys, Ernest D. Hymas, George R. Swainston, Henry C. Gwilliam, Manchester; Roy D. Hoagland, Irish; Robert Greenwood, Leeds; Ben R. Lawrence, John N. White, Birmingham; James A. Berry, Bristol. There are also one hundred and thirty-two emigrating Saints in the company, which is in charge of President J. M. Christensen, Presidents J. G. Midgley, Jr., and Victor E. Madsen being his assistants.

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**Departures.**—The following missionaries sailed from Liverpool for New York, November 14th, 1907, per s.s. *Baltic*: From Great Britain—J. Robert Price and wife, Edward S. Rich, Edwin Miles, Lawrence C. Blood, H. Sumner Hatch, George A. Anderson, Bertram F. Reeves Thomas G. Lambert, Luman A. Shurtliff. Elder J. Robert Price was in charge of the company.

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**The Work in South London.**—Elder Harold Hulme sends us the following account of a meeting held in the South London branch on the 3rd inst. He says: "There was quite a large gathering of Saints and investigators, numbering about seventy-five. This is a marked increase over the attendance a year ago, when the congregation was composed of two Elders and four Saints. Elder J Robert Price of the Liverpool office, and Elder Sumner Hatch of

Grimsby conference, were present at the meeting on the 3rd inst., and delivered interesting and impressive discourses. President Soren Peterson also addressed the assembly, and his inspired remarks, like those of the previous speakers, were appreciated by all present. The future looks bright and encouraging for the London conference.

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**Elders Commence Work in Ripon.**—Elders Alexander B. H. Maughan and David T. Kerr report that eight weeks ago they commenced missionary work in the city of Ripon. They have met with success both in distributing tracts and in holding meetings. They have found a number of people who have listened attentively to them while they explained the first principles of the everlasting Gospel and bore testimony to its restoration in these last days. The Elders rented a suitable hall and announced meetings for November 8th and 15th. The meetings were well attended, and much interest was manifested in the discourses of the Elders, and they received invitations from people to call on them at their homes, where they would be pleased to listen to further expositions of the Gospel of Christ. A young lady, Miss Beatrice Sickling, kindly offered her services as pianist, and also rendered a sacred solo at both meetings. The Elders feel very much encouraged with the reception accorded them by the residents of Ripon.

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**Successful Farewell Socials.**—A very enjoyable social was held at No. 2 Park Street, Blackheath, on the 13th inst., in honor of Elder John N. White, who has been honorably released and left for home to-day. About fifty-five Saints and investigators, together with fourteen Elders of the Birmingham conference, were present. The evening was spent in songs, recitations, speeches, etc. Elder Enoch Russon, in behalf of the members of the Blackheath branch, presented Elder White with a beautiful traveling rug, accompanied by a letter, expressing the heartfelt thanks of each one for his untiring efforts and labors among them, wishing him a pleasant and safe return home to his loved ones in Zion. A response was given by Elder White, thanking the donors for the handsome gift, which he highly appreciated, and would keep in fond remembrance. He invoked the blessings of the Lord upon them. After refreshments had been served and the benediction pronounced, a general hand-shaking took place, when a very pleasant evening was brought to a close.—ELDER ENOCH RUSSON.

One of the most successful and largely attended socials held in the Hull branch of the Grimsby conference for some time past, was that held on Wednesday, November 13th, 1907, the occasion being in the nature of a farewell to Elder Benjamin Brown, who has been released to return to his home in Arizona, and Sister Ruth Shearsmith, who is emigrating to Chicago. An entertaining musical program of pleasing variety, games of various kinds, choice and

tasty refreshments served in the best of style by the sisters, social chat, and hearty handshaking made up an evening of most pleasant enjoyment for those assembled. The attendance of our friends was most gratifying, about one hundred and fifty being present, necessitating the use of the emergency annex to our usual meeting room in Foresters' Hall.—BRIGHAM A. SEARE.

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**Items of Interest from the South African Mission.**—President Ralph A. Badger, writing to President Penrose, from Cape Colony, South Africa, under the date of October 8th, last says: "I am enclosing herewith the reports of the South African Mission for the month of September, 1907, both financial and missionary. Our missionary report for September is a shade below that of the two former months, but the missionaries are all working with singleness of purpose and with harmony which is sure to bring results. The Elders all report that they have good prospects and are treated well by the people, Two new cities have recently been opened—Grahamstown, called "The City of the Saints," one of the oldest towns in South Africa and a school centre of considerable note, and Kimberley, the city of the diamond mine industry. In both of these places the Elders are finding many who are taking considerable interest in their message concerning the restoration of the Gospel. Our hall here at Woodstock is clean and attractive, floor painted, a mat running up the aisle, chairs and seats clean and comfortable. Everything is nice and attractive about the place. But the hall is too small. It contains seats for forty-four persons only, while two weeks ago we had sixty-one persons in attendance, and last Sunday we had fifty-four. Upon such occasions we have to borrow chairs of the neighbors and place them around the organ and near the speaker, while people have to sit in the windows. Our mission here at Woodstock is rapidly growing, and while writing I can count about thirty-five people who are almost Latter-day Saints; they say they know the Gospel that we preach is true. In a little while we will have to have a new hall. You will notice that we baptized three new converts last month, two here at Woodstock, and one at Bloemfontein; we also had another baptism here last Sunday."

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**Arrivals.**—The following missionaries arrived in Liverpool, November 15th, 1907, per s.s. *Cymric*: For Great Britain—Robert D. Lowe, Franklin, Idaho; Franklin T. Bennett, Provo; Lawrence R. Peterson, Ephraim; James G. Johnston, Blackfoot, Idaho; Caleb E. Summerhays, Andrew H. Burt, Alfred J. Burdett, Salt Lake City; David J. Evans, Spanish Fork; William S. Smith, Glendale; John Spackman, Richmond; Albert Collard, Huntington; Arthur Manwaring, Mapleton; Mrs. Emily I. Orme, Tooele; Lorenzo V. Toolson, Smithfield; William Glenn, Leavitt, Canada; George H. Lunt, Cedar City; William G. Clark, Millton; John B. Merrill, Magrath,

Canada; Herbert H. Bell, Glenwood; James Ratcliffe, Grantsville. For Scandinavia—Jens C. Pedersen, Spring City; Jacob J. H. Jensen, Fountain Green; Joseph M. Olsen, Spanish Fork; Jens C. Christensen, Provo; Carl N. Skanchy, Alf Emil Sorensen, Logan; Soren Rasmus Nielsen, Manti; George Georgeson, Cedarville, Idaho; Abraham O. Jacobsen, Murray; Joseph W. Peterson, Smithfield; Peter P. Skriver, Aetna, Canada; Joseph P. Johansen, Mt. Pleasant; Simon Christensen, Richfield, Sevier Co.; Hans C. Hansen, Lake View; Carl C. Nelsen, Mink Creek, Idaho; Joseph H. Johnson, Salem, Idaho; James A. Johnson, Burton, Idaho. For Sweden—Lewis Jenson, Richfield; Earnest J. Johnson, Richmond; David W. Woodard, Elsinore; Lars J. Larson, Nels E. Benson, Vernon; Rudolph N. Holmes, Salt Lake City; Nils A. Pehrson, Logan; Nils H. Hallstrom, Rexburg. For Switzerland and Germany—Owen W. Hardy, Sugar House; Albert Frederick, Providence; John Henry Moser, John G. Wanner, Jr., Preston, Idaho; John E. Hanks, Salem; George E. Summers, Burton, Idaho; Charles J. Hardy, Salt Lake City; Albert Perrett, Stirling, Canada. For the Netherlands—John C. Kidd, Upton; Izebrana Sander, Ogden; James H. Walker, Coalville; Paul Zysling, Salt Lake City; Ben Barten, Wilson. For Turkey—Loy Wood, Syracuse.

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**Appointments.**—The missionaries for the British mission who arrived November 15th, 1907, have been appointed to labor in the following conferences: Robert D. Lowe, Lorenzo, V. Toolson, Norwich; Franklin T. Bennett, William G. Clark, Grimsby; Lawrence R. Peterson, James G. Johnston, Newcastle; Caleb E. Summerhays, Liverpool; Andrew H. Burt, Scottish; David J. Evans, Bristol; William S. Smith, Herbert H. Bell, London; John Spackman, Irish; Albert Collard, Arthur Manwaring, William Glenn, Manchester; Mrs. Emily I. Orme, John B. Merrill, Alfred J. Burdett, Nottingham; George H. Lunt, Birmingham; James Ratcliffe, Sheffield.

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## DIED.

Clayton.—At Luton, November 7th, 1907, Hilda Clayton, aged 12 years. On Monday, November 11th, services were held over the remains at the home of Sister Jane Perkins, who adopted the deceased when she was a baby. President Soren Peterson of the London conference conducted the services.

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